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Home > Alphabetical Index to the Holy Quran > Adl and Accountability

Adl and Accountability

[2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

[2:225] Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

[2:281] And guard yourselves against a day in which you shall be re- turned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

[2:284] Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

[3:25] Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

[3: 182] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

[3: 195] So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

[4:31] If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

[4:32] And do not covet that by which Allah has made some of you excel others; men shall have

the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

[4:40] Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

[4:85] Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

[4:95] The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

[4:96] (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.

[4:123] (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

[4:124] And whoever does good deeds whether male or female and he (or she) is a believer these shall enter the garden, and they shall not be dealt with a jot unjustly.

[4:147] Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing.

[4: 148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

[4: 149] If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

[5: 100] Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

[6: 122] Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose like- ness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

[6: 131] This is because your Lord would not destroy towns unjustly while their people were negligent.

[6:132] And all have degrees according to what they do; and your Lord is not heedless of what they do.

[6: 160] Whoever brings a good deed, he shall have ten like it, and who- ever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

[6: 164] Say: What! Shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

[7:8] And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;

[7:9] And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.

[7:34] And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.

[8:51] This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants.

[8:53] This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and be- cause Allah is Hearing, Knowing.

[10:4] To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

[10:11] And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.

[10:40] And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.

[10: 108] Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

[10: 109] And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.

[11:24] The likeness of the two parties (the disbelievers and believers respectively) is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?

[11:100] This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.

[11:101] And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

[11: 102] And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

11:117] And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.

[14:24] Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,

[14:25] Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

[14:26] And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

[14:27] Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

[15:4] And never did We destroy a town but it had a term made known.

[15:5] No people can hasten on their doom nor can they postpone (it).

[15:90] Like as We sent down on the dividers.

[15:91] Those who made the Quran into shreds.

[15:92] So, by your Lord, We would most certainly question them all.

[15:93] As to what they did.

[16:9] And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

[16:61] And if Allah had destroyed men for their iniquity, He would not leave on the earth a single

creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

[16:75] Allah sets forth a parable: (consider) a slave, the property of an- other, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

[16:76] And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

[16:93] And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

[17:15] Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.

[17:16] And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

[17:17] And how many of the generations did We destroy after Nuh! And your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

[17:18] Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

[17:19] And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

[17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

[17:36] And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

[17:54] Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you (O Muhammad) as being in charge of them.

[18:58] And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn,

He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

[18:59] And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

[19:75] Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

[19:76] And Allah increases in guidance those who go aright; and ever abiding good works are with your Lord best in recompense and best in yielding fruit.

[20: 128] Does it not then direct them aright how many of the generations in whose dwelling places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

[20: 129] And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).

[21:16] And We did not create the heaven and the earth and what is between them for sport.

[21:17] Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).

[21:18] Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;

[21:47] And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account

[22:10] This (punishment) is due to what your (evildoers) two hands have sent before, and because Allah is not in the least unjust to the servants.

[22:48] And how many a town to which I gave respite while it was un- just, then I overtook it, and to Me is the return.

[23:62] And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

[25:77] Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.

[26:208] And We did not destroy any town but it had (its) warners.

[26:209] To remind, and We are never unjust.

[28:56] Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.

[28:58] And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,

[28:59] And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

[28:84] Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

[29: 12] And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.

[29:13] And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.

[33:72] Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;

[33:73] So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women, and Allah is Forgiving, Merciful

[34:9] Do they not then consider what is before them and what is be-hind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heav- en; most surely there is a sign in this for every servant turning (to Allah).

[35:7] (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

[35: 18] And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its bur- den, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and

whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

- [35: 19] And the blind and the seeing are not alike,
- [35:20] Nor the darkness and the light,
- [35:21] Nor the shade and the heat,
- [35:22] Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are m the graves.
- [36: 12] Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register.
- [37:39] And you shall not be rewarded except (for) what you did.
- [38:27] And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.
- [38:28] Shall We treat those who believe and do good, like the mischief makers in the earth? Or shall We make those who guard (against evil) like the wicked?
- [39:29] Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! Most of them do not know.
- [40:39] O my people! This life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;
- [40:40] Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.
- [40:57] Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know
- [40:58] And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.
- [41:34] And not alike are the good and the evil. Repel (evil) with what is best, when lo! He between whom and you was enmity would be as if he were a warm friend.
- [41:46] Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your

Lord is not in the least unjust to the servants.

[45:22] And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

[46: 19] And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.

[53:31] And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.

- [53:38] That no bearer of burden shall bear the burden of another.
- [53:39] And that man shall have nothing but what he strives for-
- [53:40] And that his striving shall soon be seen-
- [53:41] And that there is not for man except that (good) for which he strives
- [54:52] And everything they (men) have done is in the writings.
- [54:53] And everything small and great is written down.

[57: 19] And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.

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